

THE PACIFIC

3rd Year

JANUARY, 1923.

No. 1

THE NEW YEAR.

God grant us wisdom in these coming days
And eyes unsealed, that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and His high Ministry.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth,
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past
But, with His help who did the first earth build,
With hearts courageous may we fairer build this
last.

MAKING A BRIDGE.

How to successfully co-ordinate the spiritual, intellectual and social interests of the average church is sometimes a very perplexing problem. In every parish is a contingent of people, especially the young, who are not concerned with the first two elements above mentioned.

In connection with the church they want "a good time," and if they cannot have it according to their own notions they are more or less estranged. Thus a chasm exists which should be bridged.

Recently one of our Los Angeles churches had a unique experience. An evening social gathering came together in the Sunday school room. After the first greetings everyone sat down and a dull, sombre feeling spread its weight over the scene.

Really something must be done. The pastor called on a visiting minister for an extempore program. He suggested that the company form into couples joining hands. They marched around the room to the rhythm of a well-played piano singing "Blest be the tie that binds," "Auld Lang Syne" and "Brighten the corner where you are."

The result was brightened faces and warmed feelings. Then it was requested that each one tell where he or she was born and brought up, relate some experience of childhood and youth; how edu-

cation was achieved; when came you to California, and how are you pleased with this region?

Some who were very reluctant to speak warmed up as they proceed and gave very interesting narratives. It was a process of mutual introduction and arousalment of neighborly interest. Then followed several solos and company singing, which was succeeded by refreshments.

The general verdict was, "We have had a good time." Of course such a program cannot be soon repeated, but it suggests to an alert program committee lines of interest which might be developed several times a year.

Perhaps the core of the matter is the expression of neighborly good-will.

J. L. M.

THE PILGRIM MEMORIAL FUND.

In 1917 the National Council voted to raise \$5,000,000 for the pensioning of ministers. Over 107,000 subscriptions have been made to that fund, some as large as \$100,000 and some only \$1.00. The total amount finally pledged was \$6,500,000. This was pledged, not paid. These 5-year subscriptions are now being met with remarkable fidelity. About \$3,400,000 have already been paid in. It needs something over a million and a half to bring it up to the five-million mark.

There are some of the subscribers who are not meeting their promises. Some have paid nothing at all, although three years have passed since the pledge was made. It would be well for our readers to look over their check books to see if they kept square with the fund.

The last National Council voted that the \$5,000,000 fund must be increased to \$8,000,000. It can be done, and will be done, with the hearty co-operation of all Congregationalists.

PATRONIZE

HOTEL RAMONA

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THE PACIFIC

Established 1851.

Entered as Second-Class Matter at the San Francisco Post Office

E. CLARENCE OAKLEY, Editor.

Subscription, One Dollar, in Advance.

Published monthly by the Northern California Congregational Conference, 423 Phelan Building, San Francisco.

Set up and printed by Charles F. Danner Publishing Company, 224 Seventh Street, San Francisco.

SPECIAL CLUBBING RATES: The Pacific will be sent for one year to those paying fully in advance, with the Congregationalist \$3.50; with "Gospel Pioneering," by W. C. Pond, D. D., \$1.75; with "Life Under Two Flags," by James D. Eaton, D. D., \$2.50, and to new subscribers for \$2.25.

WHAT THEN

Had there been any choice, I do not say
I should have chosen this dull rugged way—
This way of stones and flints, and wayside briars.
What then? I grieve not, faint not. God is kind.
He gives me strange, sweet flowers that push
between
The flints—such as no garden ever bore;
And gathering these, how can I choose but mind
What thankful hearts have gleaned where now I
glean,
What patient feet have passed this way before?

HOW A CABINET MEMBER THINKS.

Quite often our convictions grow out of our desires rather than our reasoning processes. We believe what we want to believe.

A member of President Harding's Cabinet the other day remarked that the difficulty with the Prohibition Law is that it makes a crime out of what is not.

One would naturally suppose that a man fit to be a member of a United States President's Cabinet would know that that is just what a multitude of laws do. It is not a crime to cut corners with your automobile, until the Law says it is. It is not a crime to smoke a cigarette in a street car, until the city ordinance interferes. And so on ad infinitum.

The aforesaid Cabinet Member thinks that "drinking" is not a crime in itself, and the difficulty with the Prohibition Law is that it makes it so. But the gentleman is mistaken. Most men of that sort of argument are likewise mistaken. All the cries and protests about "personal liberty" start from that one mistake. We venture to say that the whole opposition to the Eighteenth Amendment rests upon the same error.

One of the four things which Van Dyke says a man ought to learn to do is "to think without con-

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fusion clearly." For the benefit of our Cabinet Member and all others who are "slow of heart" to understand, let us say what has been repeated the nth time,—Prohibition, neither in the Amendment nor in the Movement, says one solitary word about a man's "drinking" habits. So far as the Law goes, he may drink his head off, if he wishes to and can find the stuff.

What the Law does say is that he shall not traffic in it. That is a very different matter. Ordinary minds discern the difference. Why should a Cabinet Member? Woe betide the President who has that sort of a mind in his Cabinet! Can any good thing come out of that Nazareth?

Traffic is the word; not drink. Mark that. Traffic is a good English word with a definite meaning, which cannot by any possible twist be made to include drinking. Let us nail that down with "keeps."

So far, so good. Now will our Cabinet Member please inform us what there is so shockingly wrong about a law that says a man shall not traffic in some dangerous article which certain men may smoke, or chew? Laws have been saying this like that for a good many years past, and we need no Cabinet Member who has lifted his stentorian voice in protest. The Law has said that opium, morphine and cocaine shall not be trafficked, and no Secretary has made objection. Can it be that the Gentleman does not particularly care for opium or morphine or cocaine! Perish the thought for these be honorable men.

Another law makes a crime out of what is not. It says that a man shall not carry a loaded pistol in his hip-pocket; and the Cabinet Member says it is not a word. But when the same law says he shall not carry something else in his hip-pocket, behold! how wicked a thing the law is! Woe to a hue and cry! It is an infringement of "personal liberty"! Will some Doctor of Philosophy arise and explain the Psychology of this.

The Law says that a man may run his automobile, if he has power enough, at thirty-five miles per hour, and still be a law-abiding, dutiful citizen; let him but step on the gas a little and go one mile, and he becomes a violator of the law and a menace to humanity. The Cabinet Member, riding his Pierce-Arrow (they always have them) along the highway for a little outing with his wife and family, says that that law is good, perfectly good. And he is somewhat more emphatic when he speaks of the law that prohibits a man from driving at all when he is intoxicated. There is no complaint here about any infringement of a man's personal liberty." The law is good, in fact, is it not good.

Shall we modify the Narcotic Law, to let in cocaine perhaps? No self-respecting citizen desires that. Shall we allow half-intoxicated men to drive automobiles freely; or one-quarter-intoxicated? No lover of his family agrees to that. What makes the shoe to pinch in one spot and not in another?

Having ruled out all traffic in intoxicating liquors, we will not budge one inch. The people are strong for a rigid enforcement of the just law. The people have a right to legislate against traffic in any dangerous drug or poison or whatever else imperils life; they have justly and strongly legislated against alcoholic drinks. They had the right to, and the Law is going to stand.

We are wasting time and space. The common people understand this affair; they need no elucidation. But for the Cabinet Member, there seems little hope. A line in Henry IV runs true to human nature: Thy wish was father to thy thought."

THE ANNUAL MEETING A COMEDY.

The Congregationalist seems to congratulate a church in New England that changed its annual meeting in a hilarious affair. "Churches are somewhat weary of the routine, with its usual reports, some too long and some too dry." So this church had a jolly time over the reports of progress during the year. A Lady reported for the men in a facetious fashion; and a Gentleman reported ditto for the women; and it all went off like a comedy, instead of an annual meeting of a Christian church that had been doing serious and earnest work for a twelve-month.

It must have been very funny. But why not shorten those "too long" reports, and why not brisk up those "too dry" reports; instead of turning the whole thing into a comedy? And all this in sedate New England!

CANADIANS ARE ASHAMED.

Some startling information was given to the Dominion Alliance of Toronto, according to the Canadian Congregationalist, by A. E. Cooke of Vancouver, British Columbia, where the Government is supposed to control the liquor business. He says that the Government actually handles less than half of the liquor that is sold. Bootlegging is rampant and the jails are so full that the police have "cut down" on arrests for drunkenness.

In Vancouver, although the Government is supposed to have the monopoly, hundreds of clubs are selling liquor, and a fleet of organized whiskey ships are plying up and down the Pacific Coast "making the name of Canada a by-word and a thing of contempt to the decent citizens of the United States."

THEY TRUST THE CHURCHES.

The American Board received last year from donations \$183,000 less than normal; and they piled up a debt of \$182,000; yet in spite of these discouragements, the Prudential Committee says the churches must raise \$71,000 more than was in the budget of last year.

It is up to the churches to say whether they will cripple the great missionary enterprise of the denomination by small giving. If receipts are not up to the standard this year, it looks very much as if some one or two of the Missions of the Board will have to be given up. That calamity must not happen; and it will not if the churches are brought face to face with the facts.

ADDICTED TO BUSINESS

Some men do little for their children but earn money. Surely they have their reward. The story goes, that there was a little boy who seldom saw his father because he would be gone to business before the lad was up and would return after his lad was in bed. Now this boy had a dog which he dearly loved called "Paddy." One morning the dog was run over by an automobile, and the mother told him that Paddy was dead.

She wondered that he made no fuss about it; but later he came in crying, "My dog is dead, my dog is dead!"

"But I told you already that Paddy was dead," the mother said.

"Oh, I didn't understand you," the boy replied; "I thought you said 'Daddy.'"

THREE YEARS OF PROHIBITION.

The Anti-Saloon League of America is desirous of having a celebration on January 15, 1923, of the third anniversary of Prohibition in the United States; both to rejoice over the triumphs and to take count of stock. Churches are asked to plan to make Sunday, January 14th, a day of information and also a day for planning a more effective victory in the months to come.

NO PREJUDICE PAYS.

Race prejudice does not pay. One captain of industry in the South speaking of the exodus of the negroes to the North said: "The 'nigger' is growing independent. He believes in education for his children and he will go where he can get the best for them. The South must wake up before it has only the riff-raff left." Already there is a considerable movement among the whites and blacks to get together for the better care of the black children in schools.

AN IMPORTANT LETTER.

Rev. Jeremiah Bustle,
Pastor Green Street Baptist Church,
Chicago, Illinois.

Dear Sir:

My hat is off to a man in your calling.

I admire the idealism of your profession and all that sort of thing, and it is something I always use plentifully in connection with my own work.

But I want to assure you that your influence with your congregation is not nearly so great as mine.

I can get three-fourths of your audience away from any service by appealing to their pleasure sense and by suggesting most any threadbare, decrepit excuse. I will wage anything you name that more of your church attend the movies or some entertainment on the Lord's Day than are found in your Sunday evening service.

As to your "weakly" Wednesday affair, I do not even have to do any work at all. It's all done. Your officers, executives and representative folk for the most part are never there. How many of your young people believe in prayer anyway? Why not call it the church morgue and be done with it? Church loyalty! It is to laugh.

As for yourself, why batter your head against a stone wall of indifference? With your years of academic training you could qualify as a bricklayer. Bricklayers get from twelve to sixteen dollars a day now. You would make a dandy plasterer, and they get even more. With my expert advice, as a plumber, you would ride in a limousine in six months. Think it over. If you still fumble along at the old gait, you ought to be shot at sunrise.

You poor duffer! As I say, I can not fail to respect your calling, but you are beaten at every turn, and mostly from the inside. Nevertheless, if it is any comfort to you, I can promise you that I am preparing ample quarters for your congregation and will promise them an extra warm reception as they arrive. Your truly

(signed) SATAN,
Monarch of Dead Beats.

ROOSEVELT AS A CHRISTIAN.

It seems that Mr. Roosevelt is bound to share the same fate that Abraham Lincoln has; there will be an increasingly large number of books written about him. And worthily so. One cannot study him at any angle, and he had many, without having a deepening sense of reverence for his character, and a growing wonderment at the wealth of his nature.

Dr. Christian F. Reisner in "Roosevelt's Religion" has given us a very interesting study of the man as a follower of Jesus. What led him to

write the book was the fact that in looking over a list of more than 500 publications dealing with Mr. Roosevelt, he did not find 'a single article, pamphlet or book about his religion'; and yet he says that 'religion was the heart of his life, the creator of his ideals, the sustainer of his courage, the feeder of his faith, and the fountain of his wisdom.'

In the seventeen chapters of this volume the author has given us a very complete analysis of the man's inner life and outer expression toward the world. Admirers of our great President and leader will gladly go through these fascinating pages. How many recall the frequent reference Mr. Roosevelt made to Micah's great word; 'do justly, to love kindness, to walk humbly with thy God.' This says he "is my religion and my faith; to me it sums up all religion; it is all I need." (The Abingdon Press, New York, Pages 385; price \$2.50 net.)

THE DEVOTIONAL LIFE OF THE PEOPLE

By Frederick L. Fagley.

More and more churches are coming to look upon the period from January 1st to Easter as peculiarly adapted to Christian nurture. The usual program of activities has two objects in view. First, the enriching of the spiritual life of the members of the congregation; and second, bringing to the congregation those who are not now attached to the church.

Perhaps the most significant feature in religious life in America today is the trend towards the development of quality in religious living. That is to say, that while churches today are as interested as ever, if not more so, in recruiting men and women to the Christian life, they feel more than ever the responsibility which is theirs that the membership shall be built up in devotion, understanding and fruitful living.

In order to help pastors in their ministry to the people, the Congregational Committee on Evangelism and Devotional Life has through the last ten years promoted several fruitful features of the church program. Among these features the most widely used is "The Fellowship of Prayer." The Fellowship of Prayer is so familiar to Congregational pastors and laymen that it is scarcely necessary to present its plan and purpose. Suffice it to say that for this year it is built around the theme "The Ministry of Christ," and the readers are from the Gospel of Mark, approximately, and verses a day.

The Fellowship of Prayer will be used this year as in the past in a number of churches of other denominations. More denominations are taking up the plan and promoting it among their members.

churches. Perhaps the most interesting feature of the spread of the Fellowship of Prayer among people at large is the fact that this year the sections will be printed in 258 daily newspapers with a total circulation of almost ten millions.

Every Congregational church this year should join in with many thousands of Christians of the various denominations and with missionaries in many lands in reading the same Scripture, singing the same hymns, meditating upon the same great truths and offering united prayers to God.

Samples of the Fellowship of Prayer are now available and will be sent to all pastors about January first and earlier when requested. There have been prepared also as companion helps for the Fellowship of Prayer a "Book of Prayers," giving a number of the great prayers of the church for individual and family use, and a "Book of Devotional Hymns," prepared especially for use in family groups. Pastors can secure these also, upon request, from the Commission.

It is most important that to make the Lenten or pre-Easter period of the church as fruitful as it ought to be, pastors and church committees should plan now a definite program for their church and secure an adequate supply of devotional literature.

THE DUTY OF A CITIZEN.

Bishop Francis J. McConnell presents a small book in a series of "Studies in Christian Living," in which he discusses Christian Citizenship. The starting of such a thesis is "Where are the young people, who are about to assume the responsibilities of suffrage, to have the opportunity of discussing civic responsibilities in the light of Christian ideals?"

He feels that the church ought to do that sort of thing for its young people. So Christian Citizenship is a course prepared for young people, in which there is a consideration of the Patriotic Home, of the Social Offender; of Americanization; and of a number of other vital and interesting matters. Those who know Bishop McConnell's mental methods will need no recommendation of this book. "The Methodist Book Concern; pp. 93; 75c.)

SUCCESSFUL RURAL WORK.

Rev. Thomas L. Dyer is having remarkable success at Saticoy, where he has been pastor for nine years. A former Methodist church was by mutual consent consolidated with this body, and in consequence the one organization serves a wide constituency. Excellent preaching and thorough pastoral work are bearing fruit in well attended services, in a good Sunday School, a Christian Endeavor Society, and a Boys' Scout organization.

Already plans are maturing for the erection of a \$30,000 House of Worship, to replace the old one; and most of the funds are subscribed.

In November the pastor sent forth the first issue of an illustrated monthly, "The Saticoy Booster,"—an unusually fine parish paper.

The work on this field is a fine example of the efficient rural church and minister.

A BETTER UNDERSTANDING OF JESUS.

Any student or writer who will bring us into a closer acquaintanceship with Jesus, who will discover for us the manner and attitude and atmosphere of the Christ-character, who will make a living reality before our eyes just the man that Jesus was among his disciples and friends and even enemies in that early century, will not only win our sincere gratitude but will benefit us more than we realize. It has been charged rather flippantly we had thought, that we have never tried Christianity in our relationships with the world. That may in a degree be true. But that we have understood, Jesus, few men and those only who are most ignorant of him will claim.

So it was with a special delight that we received from the Abingdon Press the volume of Prof. Fiske of Oberlin, entitled "Jesus' Ideals of Living," (pages 284. Price \$1.50 net.) It is a volume in the weekday school series and is intended for young people of high school age.

"The chief aim of the book," says the author, "is not simply not to teach the ideals of Jesus, important though that is; but to get Jesus' ideals of living actually into our boys' and girls' characters."

Dr. Fiske first takes up the matter of Jesus and his quest for ideals; where he got his ideals, his victory of over false ideals, his ideal life and world. Then the author discusses very fully and illuminatingly five thoughts; Jesus' ideals of personal growth, personal righteousness, social justice, service and sacrifice, and finally friendship. Such a program laid out shows or at least hints the fine value of the book.

Dr. Fiske in his investigations preparatory to writing challenged some five hundred representative boys of all sorts, of all ages between ten and nineteen in eleven states from Massachusetts to Colorado, city boys, farm boys, news boys, boys in reform schools, church school boys, to answer this question "Do you know a better ideal than Jesus Christ?" and all answers but three (and they were probably Jews) said they did not. And to the query "who is there who is a better ideal?" even those three made no response.

WE ARE TRUSTEES

Those who enjoyed "The Meaning of Prayer" by Fosdick, will welcome a similar little book for daily devotions prepared by Ralph S. Cushman en-

titled "The Message of Stewardship."

The true religion can easily be interpreted as being a steward for God of what we have and are. The author believes this to be the philosophy of life for Jesus; that it is the very essence of God's character; and that stewardship rather than service is God's key-word.

The lessons are arranged to cover each day for ten weeks; each day having its meditation, and prayer and instruction. (The Abingdon Press; pp 240; \$1.00 net.)

NEWS FROM THE CHURCHES.

Through the earnest and faithful work of its superintendent and teachers under the leadership of Pastor Cookman, the Sonoma Sunday school has been steadily growing and has now reached the highest point in its history. On a recent Sunday there were 67 out of an enrollment of seventy-six. The church is encouraged over the progress. The trustees of the church have adopted a budget of \$2300 for the coming year.

Rev. Albert W. Palmer, of the Central Union Church, Honolulu, on December 3d received 25 new members, 13 of whom were upon confession. His communion meditation at the time was "Christ our Corner-stone." In the afternoon the corner-stone of the new church was laid with fitting ceremony; addresses were given by A. Lewis, Jr., for the Building Committee; George Waterhouse for the trustees; F. C. Atherton for deacons; Mrs. Theodore Richards for the women of the church; C. R. Frazier for the Men's League; Rev. H. V. White for the churches of the city; and Governor W. R. Farrington for the larger community. The prayer of consecration was by Mr. Palmer.

Rev. Frank B. Dyer of the Wilshire church, Los Angeles, on December 10th, in spite of the rain, had an audience of 200, instead of the overflowing congregation in the auditorium of the Ambassador Hotel. Mrs. Emrich of the Near East Relief gave the address and pledges of over \$1900 were made for that worthy service. In the Parish House, Rev. G. T. Simon, Director of Religious Education for the Conference, addressed 115 young people.

Secretary Dodge reports that the Broadmoor Sunday school had an attendance of 52 on Sunday, December 17th. He hopes to be able to organize a church there in the near future.

The pulpit of the First church, San Francisco, will be supplied for several Sundays to come by Doremus Scudder. He remembers having preached in the historic church during the days of Charles Dana Barrows' pastorate, back in 1884. That pastorate was made memorable by the large Bible class conducted by the gifted Mrs. Cooper; her class

was known far and wide for its interest and popularity.

The Mission Park church of San Francisco took offerings for the Near East Relief on December 17th; the Sunday school gave \$120 and the church \$140; Pastor Godfrey Matthews is happy over the generosity of his people.

At Riverside the Bible school is being conducted in a strictly modern and progressive fashion. "Constructive Studies" issued by the University of Chicago are used in four classes of young people. A collegiate group is being instructed and guided by the pastor, John Gardner, in T. H. Glover's "Jesus in History." Prof. H. L. Boardman, formerly president of McMinnville College, Oregon, is the superintendent. Mr. Gardner is giving a series of lectures in the church at the evening services upon "The Fundamentals of Religion."

The Glendale church, a suburb of Los Angeles, is building a \$75,000 church, to meet the rapid growth of the community. The pastor is C. Calderwood.

SECRETARY GEORGE W. HINMAN.

The editor of the Congregationalist, in writing of the American Missionary meeting in Detroit, says:

Rev. George W. Hinman's discussion of the eternal problems of the Pacific Coast was masterly in the highest degree. No clearer, abler or more convincing word has been spoken on the subject, and we are hoping that we may be able shortly to present Dr. Hinman's address to our readers, either in full or in adequate summary. We wish that it could be broadcasted over the whole land. In Dr. Hinman we have a statesman of whom Congregationalism may be justly proud.

NOT TRUE UNLESS EXPERIENCED.

Where then is our God? You say, he is everywhere: then show me anywhere that you have met him. You declare him everlasting: then tell me any moment that he has been with you.

You believe him ready to succor them that are tempted, and to lift those that are bowed down: then in what passionate hour did you subside in his calm grace? in what sorrow did you lose yourself in his "more exceeding joy?"

These are the testing questions by which we may learn whether we too have raised our altars to an "unknown God" and pay the worship of the blind; or whether we commune with him "in whom we live and move and have our being."

Prohibition saves the babies, according to C. Saleeby, M. D., of Canada. He says that in Montreal the death rate among babies is 155 per thousand, but in New York, under prohibition, it is

Children's Sermons

BY WILLARD BROWN THORP

Poking the Fire.

The other day, a piece of wood was burning brightly all by itself off in a corner of the fireplace. For the moment it was burning brightly, but if you know anything about fires, you know that a piece of wood will not burn long by itself.

I poked it up into the center of the fire and ere it blazed away till it was reduced to ashes.

Doesn't that make you think of some people who imagine they can be Christians all alone by themselves without coming into the church?

And you know how we put the fire out. We pulled all the burning pieces apart and lay each by itself, where they do not touch each other. Then no matter how brightly they are burning they will go out.

That is the way churches get run down and die. Remember that a little later when they invite you to join the church. Don't be a stick trying to burn by yourself.

PARAGRAPHS.

The American Missionary Association is the Congregational League of Pity for the backward and neglected races in America—Mountain Whites, Negroes, Indians, Mexicans, Porto Ricans, Orientals in Hawaii and the United States proper.

There are 130 Congregational churches in Korea, planted not by the American Board but by the Foreign Board of the Japanese Congregational churches. These churches are the grandchildren of the American Board.

The cause of the Ministerial Boards of Relief and Annuity Fund is "Second to None." If the ministry fails the church fails. The minister unpaid for years of active service and neglected in age handicaps efficiency.

When the Government inspector visited the Samov School for Girls in Bulgaria (supported by the W. B. M. I), he was so impressed with the high grade of work and the manner of living that he declared: "I came in an official capacity but I am going away as a friend."

A Non-theatrical Motion Picture company claims to have put three million dollars into the completion of the Bible story for the screen. The pictures are said to have been taken in Palestine and Egypt.

The Pilgrim Press has issued The Christmas Mystery for a community Christmas service; the authors are Jane Judge and Linwood Taft.

The Associated Students Store, which is strictly a student organization, sold during the year \$26,000 worth of goods, paying to the students salaries of over \$1,000, and closes the year with assets of \$6,000.

ARCHITECTURE AND WORSHIP.

By Henry H. Kelsey.

The subject is trite; it has been much considered and probably settled in the minds of most of us. However, I contend that there is something yet to be said. I have visited a good many churches up and down this coast and have often been as much amazed by their architecture as by the scenery. Not only are these buildings most unattractive to look at, but within they are devoid of expression of Christian symbolism, or ideals, with little that suggests a worshipful purpose or that would awaken devotional feeling. I do not wonder that congregations are small and churches weak. I have wondered and have expressed the wonder that the Church Building Society should have ever consented much less approved and helped to erect these cheap monstrosities.

Of course, real worship in the beauty of holiness is possible anywhere, and a minister of commanding personality, eloquence and spiritual passion could draw and hold a congregation and develop a church in almost any building where there is a constituency out of which a congregation could be gathered. This goes without saying.

We all know that the Puritan Fathers cut loose from and utterly cast away all historic liturgy. We Congregationalists have consistently followed in their footsteps. They did not build churches to worship in; they built meeting houses and called them so and made provision in them for a preacher and a congregation only. Some of these meeting houses of the second and third generations in New England were notable structures, built after the Christopher Wren or Italian Renaissance model. They are superb in exterior and beautiful within and to a degree worshipful, i. e., they have an atmosphere and suggest their purpose.

Our later buildings have, however, been this, that and the other thing; sometimes they are patterned after the Wren model or are Gothic in that the roof is steep and the windows pointed. More often the building is a hodge podge. In one respect these buildings have been uniformly consistent; that is in the avoidance of Christian symbolism or a dignified ritual.

In respect of our whole order of service: whatever there is in it that quickens the imagination, that stirs the emotions, that suggests the mystic presence, that helps the attendant to worship depends chiefly upon the minister. We have robbed him of the help of symbolism and of whatever per-

tains to historic inheritance and association. The minister, by his manner, quality of voice, glow of soul, acumen of mind, choice of words, often unhelpt by organist and choir, must grip the minds, awaken the emotions, stir the imagination, make real the sense of God and make worship real and inspiring, for a heavy-minded, dull-souled, scatter-brained congregation. Usually he can't do it, the task is too great. They are few and rare who do this thing unhelped by such an environment as will create an atmosphere and set the mood or reverential attention.

It is said of Sir Edward Irving that he was not a great actor but that he was a great artist. He did not depend upon himself as a star actor to impress and awaken the enthusiasm of his audience. He studied the stage setting, the quality of the work of every member of his cast. He attended to everything that would help to create an atmosphere in the theatre and affect the mental attitude or emotions of the audience. He studied to lay hold of every person who entered the theatre door and to make everything this person saw or heard contribute to the single impression Irving sought to affect in the play. Irving alone, reciting Hamlet in a Congregational church would have been a disappointment. So far as I know, he never did that thing. But Irving in his own theatre attained and held his place among the greatest actors.

If what we want, if our ideal is a platform from which a minister shall preach and a choir gallery from which a choir may sing as they might do in a concert hall, the platform plan is right, if this is what and all we want. There isn't in it a whit of Christian symbolism, nothing to quicken any worshipful emotion or to help thereto. Exactly the same architectural ideal is used in a music hall, only there the provision is usually very much better. The Music Hall of Pomona College is by far the best Congregational worship room I know of in Southern California, unless it is the Congregational church at Riverside, which is a Mission church with a modified chancel, with a large Mural Cross over the Communion Table. This is a very worshipful interior.

The First Church in Oak Park, Illinois, is one of the most beautiful churches I know of in all respects but one. That one thing which mars this wonderful building is the provision for the choir. It is a Gothic church with a platform and a large choir gallery raised several feet above the preacher's head. I was told that this was done in order to secure a choir room under the choir gallery. In that church a chancel would have been marvelously beautiful, in every respect fitting and practically effective.

I am aware that the word chancel does not long in the Congregational vocabulary, but isn't it as good a word as platform and as suggestive of reality? In fact, does it not suggest exactly what we want to have suggested in a church? By association the word may connote a place where the clergy ministers apart from the congregation as being separated persons and where there is an altar at which he alone is permitted to officiate. Whatever objection inheres in this feeling about a chancel is entirely removed if there is no chancel rail or rood screen. The chancel then does not imply any separation between the clergyman and the layman. It is just as democratic, just as fitting for a Congregational as the platform.

(To be concluded next month.)

DRAMA IS STORY-TELLING AND PLAY.

One of the most encouraging signs of the times is that the theatre as a commercialized institution is being supplanted by the community theatre which seeks chiefly, not to make money, but to minister to the people through play. The dramatic instinct is something which can be used effectively for good. Perhaps there is no other quality about us so charged with blessing as that. The church has made a blunder in allowing it to be selfishly employed by money-makers.

Prof. Galloway gives church workers a valuable book entitled "The Dramatic Instinct in Religious Education." Leaders in the Sunday school and young people's work will need its help. (The Pilgrim Press; pp. 115; \$1.75.)

The Pilgrim Press issues a small paper-bound book of 64 pages with the title "The First Christian School (fifty cents). The author is Rev. Cary, missionary to Japan in 1877, and long time professor in the Doshisha University. There are three parts—the Teacher; the Pupils; and the School. The Teacher is Jesus, and the Disciples are the pupils. The author thinks that the Disciples were quite young, some of them mere boys when called to become followers of Jesus.

THE MINISTER.

Rev. Wilbur D. Amack, formerly pastor of the church at Eldon, Missouri, has been called to an important work at Alturas and is already at work.

Rev. Frederick Conliffe, who has been in the service of the Stockton Y. M. C. A. for some months, has accepted a call to the church at Sacramento and begins work there at once.

The church at Porterville has secured the efficient services of Rev. Harold S. Davidson, who was for the past four years pastor at Albuquerque, New Mexico.

Rev. William A. Tate, who has been for some time doing missionary service in Hawaii, has accepted a call to the church in Humboldt, Arizona.

Rev. A. P. Orth of the church at Hayward was seriously ill with typhoid fever at Willows. He was out of his pulpit for several Sundays but has recovered sufficiently to preach to his people during December.

Secretary Henry H. Kelsey spent several days on his tour through the Oregon churches in the interest of the Apportionment. He was in many churches, and met nearly all the pastors of that state; he reports that all our churches are in fine condition and there is a very hopeful spirit from one end of Oregon to the other. The churches responded in a hearty way to the presentation of the Apportionment and there was a practical unanimity in accepting the share assigned to them.

Francis J. Van Horn, before leaving the First Congregational church, Oakland, for Tacoma, in the course of a conversation with a group of thirty officers of his church, took occasion to ask how many of them had received Christian training in C. E. All but two indicated that they had been members of C. E. societies. They are leading business men of Oakland and the leaders in this great church. It was an eloquent testimony to the effectiveness of Christian Endeavor training for the larger responsibilities of the church.—California Endeavor.

Rev. J. B. Orr, writing in the Boulevard Bulletin, issued by his church, wonders if the time is not ripe for the church people to start a daily newspaper, to be published simultaneously in New York, Chicago and Oakland. "The church people have the brains and the wealth to found such a paper, and the Christian people will respond to it instantly."

Forty ministers convened at Pomona College on December 5th, pastors of the students of the college, 80 per cent of whom are church members. They discussed the matter of recruiting for Christian service; the importance of the pastor's keeping touch with the student while away at school; and also the fact that Pomona is unable to take care of the multitude of young people who are applying for admission.

THE VALIDITY OF AMERICAN IDEALS.

"America at the present time is passing through a crisis in morality which cannot be met wisely or effectively if a generation indifferently turns from realistic ends, measures everything in terms of money, and substitutes amusement for self-control."

The problem which Prof. Shailer Mathews, dean of the Divinity School of the University of Chicago, discusses is whether the ideals of our past history are valid today; whether the citizenship which we have lately received in such a free-and-easy sort of fashion is capable "intellectually of appropriating these ideals of the fathers."

In a most heedless way we have accepted into our body politic a vast, almost overwhelming element of ignorance and of low appreciation of our Americanism, mostly from the Mediterranean area, and the question now facing the more thoughtful of our people is: Will our ideals of government and life and thought be swamped entirely by this tide? "Questions like these," says Prof. Mathews, "cannot be drowned in Jazz music."

In a series of six lectures published by the Abingdon Press and entitled, "The Validity of American Ideals" (\$1.25 net) Dr. Mathews takes up such themes as: The Test of Ideals; The Free Individual; Democracy; The Written Constitution; Co-operative Sovereignty; and in the last lecture he says: "America itself is an ideal." A valuable writing, as all of his is; something positive and equally constructive.

HOME TEACHING FOR LITTLE CHILDREN.

There is no more vital matter than teaching religion in the home. All true mothers will agree to that. But how? There is the rub. S. W. Stagg and Mary Boyd Stagg have thought about that; and they have provided a very effective book for meeting this need. **Home Lessons in Religion** is a manual for mothers of 4 and 5 year old children. It has programs for fifty-two weeks, things to be taught, to be done, to have children do. It is complete and easy and stimulating; the mother who owns the book and endeavors to follow its wisdom will not come far amiss. "The average home has no religious program; the parents are keenly interested in the matter; they want a practical program; and they are willing to co-operate."—The Abingdon Press, New York; pp. 171; \$1.00 net.)

The Baptists of Toronto are starting a campaign to make its members tithers. If Christian people gave one-tenth of their income to Christian work there would be a wonderful time in the Kingdom.

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GREAT THINGS EXPECTED.

The church at Sherman is drawing to the close of a very good year. While gain has been made in all respects, it is in the spiritual life of the church that the most marked advance has been realized. Old troubles have been healed and almost forgotten. Organization for service has been strengthened in every department, and the people are co-operating with fine unity and confidence. Upwards of a thousand dollars have been contributed for repairs, and a debt of long standing has been almost extinguished. The Sunday school enrollment has reached 175, and a live Young People's Society of Christian Endeavor has an average attendance of 40.

Hitherto Sherman has been a rather dingy and unprogressive village, unincorporated and lacking in community consciousness, owing its origin and something of its continuing character to the shops and division headquarters of the Pacific Electric Railway. Just now the advance wave of what is certain to be an inundation of population sweeping west from the Hollywood district of Los Angeles has reached Sherman. The old business district is being torn down and rebuilt substantially. Real estate values have doubled; and the number of new homes in process of erection leaves no doubt that the population of the district will be doubled by an early date. The Sherman church is putting its house in order spiritually and materially for its day of opportunity.

BOOKS.

What Grandmother Did not Know is a little story of 19 pages issued by the Pilgrim Press, and written by the well known author of "The Brimming Cup," Dorothy Canfield Fisher. It sells for ten cents but is worth much to mothers who are discouraged about the "depravity" of their little children.

Programs for Teachers Conferences. Beginners and Primary, by Hazel a Lewis (paper, pp. 76, price 60 cents, The Pilgrim Press), contains 15 programs for such conferences of primary and beginners' teachers, and will throw some light upon the right conduct of the primary department during the whole year.

What Then Shall This Child Be? by Ernest

Bourner Allen (pages 23, paper cover, price 20 cents; the Pilgrim Press). is a talk to fathers and mothers of little children. It might well be given as a gift at the time the little ones are prepared for baptism.

THE BISHOP OF CHINA.

The narration of a devoted life has its uses when that story is not only just and truthful but also skilfully told, then it becomes a contribution of high value.

George R. Gross, a pupil and friend of Bishop Bashford, has written such a story; it takes a high rank. The lad who was afterwards to become one of the most popular of Methodist leaders was born in southwestern Wisconsin in 1849, in pioneer and amid pioneer conditions. He was marked by certain strong characteristics, he believed implicitly in prayer, he devoted himself to integrity of living, he had an indefatigable industry, he had unusually high ideals for a boy.

But these things did not entirely make the man. He was peculiarly fortunate in his companionship, and in the years of his greatest impressibility he was happy to be brought under the somewhat continuous influence of Philips Brooks. God seemed to be guiding him in such fashion that he could easily avoid being a great leader in the church.

He had three great calls in his life. First, when he felt that God's voice was choosing him for the ministry. His second call came to devote some of the best years of his life to education; in 1882 he became president of the Ohio Wesleyan University. His third call came to him as a surprise when the Methodist Conference of 1904 in Los Angeles named him as one of their bishops.

No sooner had this honor and responsibility been placed upon him than he, like the man he had always been, chose to become Bishop of China. He had had the missionary spirit all through his life, he said; and now the door opened for the fulfillment of a long-cherished desire.

The story is inspiring; it ought to be in the hands of young men who are preparing for the ministry. It is the story of a man who did great things for the Kingdom rather because he had a great faith within him. (The Methodist Book Concern, New York.)

CHURCH EXTENSION IN LOS ANGELES.

The work of establishing Congregationalism in Los Angeles is progressing in masterful fashion. The annual meeting of the Church Extension Society showed that five new church buildings had been erected in the past year and there are others soon to begin. There have been large gains in re-

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ship, in benevolences and in real strength. The city has been rapidly growing, and our Congregationalism is more than keeping up with the growth. The First church, where Carl S. Patton is pastor, has had such a growth in the Sunday school that it has crowded the Congregational Headquarters out of the Parish House; Superintendent Kent's offices are now in the Homer Laughlin Building. The Hollywood church has added 145 new members, and now has a total of 526. The Wiltshire church holds preaching services in the Ambassador Hotel, but conducts a growing Sunday school in another building.

IN BRIEF.

T. R. Glover, the author of "The Christ of History," is to be exchange professor in the University of California next spring.

The Monday Club at a recent meeting elected officers for the first six months of 1923, as follows: President, Rev. William Youngman of Mill Valley; vice-president, Rev. Harvey Miller of Alameda; and for secretary-treasurer, Rev. Ralph C. Addell of Oakland.

On the second Sunday in December, Rev. Fred Morrison of the San Jose church received 47 new members. So far this year the additions have amounted to 80.

At the Fresno church there is a class of young people, led by the pastor, Rev. T. T. Giffen; they number about 50, and they are devoting themselves to a study of the Old Testament and the Modern Interpretation of the Bible. The older students asked for something along this line, and Mr. Giffen has responded to their call, so he has on a Wednesday evening a class of upwards of 20.

Burton M. Palmer of Santa Cruz started a school of Missions a while ago with an attendance of 18; but this grew rapidly until the attendance has equalled 181. It is reported that there have been as many as 39 men present.

FINEST PREACHER IN LONDON.

That is what is said of Dr. Orchard, the English Congregationalist minister. He startled non-conformists by being re-ordained at the hands of a Synodical Bishop, as though his Congregational ordinations were not enough. But then he is in the habit of doing as he pleases without much regard as to how it will affect his brethren.

A writer in the Record of Christian Work says of Dr. Orchard:—"He attracts a greatly varied congregation at the King's Weigh House Church, near Oxford Street, London, where his services include much of a ritualistic character. He has keen sympathies for labor and socialism, which naturally give him a wide platform in these directions. He has been called

"the finest preacher in London," but his passion for truth will ever effectually prevent him from being what is called 'popular.' He is certainly one of the most criticized men in all the churches of Great Britain."

COURTESY ALWAYS IN ORDER.

Dr. Harry Emerson Fosdick, the author of "The meaning of prayer" in a recent publication says:—

"Just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them he remembers the remark of General Armstrong of Hampton Institute, 'Cantankerousness is worse than heterodoxy.' There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and tolerance and humility and fairness are right. Opinions may be mistaken; love never is."

RELIGIOUS HUNGER.

By Prof. H. A. Youtz.

Men do not live by bread alone. The mistake of 'Gospel of Wages' must be replaced by a 'Gospel of Manhood', which shall sympathetically diagnose anew the heart-breaking symptoms of human need that find expression in the current social upheaval.

Religion is the greatest and oldest social power in the world. Religious hunger cannot be satisfied by cheap substitutes for a living God. Neither can it be quieted by scientific assurance that "religion is an emotion." All hunger is an emotion but starvation none the less a fact.

Is there a living God? Where is He? How shall I find Him? These questions are insistent. These questions can be answered and religious hunger can be satisfied. Human life and human society can be fed, energized, from above—from within! The great social ill is spiritual anemia. (Studies in Philosophy and Theology, The Abingdon Press, New York.)

A LOVE FEAST AMONG THE SIOUX.

Recently the Congregational group of Sioux Indians of South Dakota celebrated the fiftieth anniversary of missionary service of Rev. Thomas L. Riggs. Born and reared among the Indians, this son of missionary parents, after graduating from Beloit College and Chicago Seminary, began his

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labors in 1872 on the banks of the uninhabited Missouri River as his father, Stephen R. Riggs, began in 1834 on Lake Helen near Minneapolis, Minn.

In the years of his most active service, Thomas Riggs, driving his team of horses across the Dakota prairies, was the symbol to the dakotas of the best in the civilization and religion of the white man. At the time of his opening work the Missouri River was dotted with forts, the sign of necessary military occupation.

Now there are Indian Churches where soldiers marched and drilled. Instead of Indian camps and tepees there are individual allotments of Indian lands and comfortable Indian homes. He has seen of the labor of his hands and can be satisfied. To his wise guidance and thoughtful service is largely due the organization and development of the fifteen or more Congregational Indian churches of the Dakotas.

All great things of life and eternity are simple; they are grasped only by simplicity.

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Living at Our Best; by Grace Hastings and Hill. Illustrated; pp. 207; price \$1.25 net. The Abingdon Press, New York.

The Dramatic Instinct in Religious Education Thomas W. Galloway, Ph.D. Pages 113; price The Pilgrim Press, Boston, Mass.

The Message of Stewardship, by Ralph S. Cuse. A book for daily devotions and class study. 240; price \$1.00 net. The Abingdon Press, New York.

A Handbook for Games and Programs: For school and home; by William Ralph La Porte. 125; price \$1.00 net. The Abingdon Press, New York.

The Adoration of the Kings and Shepherds; by Mildred Emily Cook. board. Pages 32; price 75 cents. The Pilgrim Press, Boston, Mass.

Why the Chimes Rang; A Christmas Pantomime. Martha Rice. Paper; pp. 14; price 35 cents. The Pilgrim Press, Boston, Mass.

The Lord of Thought: A Study of the Problem which Confronted Jesus Christ and the Solution Offered, by Lily Dougall and Cyril W. Emmet. authors of "The Spirit." Pages 324; price \$2.50. George H. Doran Company. New York.

The Church at Play: A Manual for Directors of Social and Recreational Life; by Norman E. Richards. Pages 317; price \$1.50 net. The Abingdon Press, New York.

The Early Days of Christianity, by Frederick Grant. Pages 319; price \$1.75 net. The Abingdon Press, New York.

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